DEC 3

Dickson 1

Dunbar 1

THE MISSIONARY HERALD

VOLUME CXVII NOVEMBER, 1921 NUMBER 11

ENOCH F. BELL, *Editor* *Asst. Editor*, FLORENCE S. FULLER

DISARMAMENT

THE question of disarmament is not one to be answered "unadvisedly or lightly." To be safe, disarmament must be universal. It must be founded not merely upon the conviction of the economic ruin involved in endless rivalry among the nations in increasing their naval and military power, but also and especially upon the idea that man is not the enemy of man; upon the conception that human beings are naturally and inevitably helpers and friends to one another.

War in the future means the annihilation of races and civilizations. Already the biologist is telling us that what happened to Greece after the twenty-seven years of the Peloponnesian war has come to Europe. Greece then went into a decline which ended in death. What we know and possess of her civilization is a mere remnant spared from the terrible destruction. Scientists are adding that the next war means the practical wiping out of the conflicting peoples, and the reduction of mankind to inferior survivals.

All this is true, but all this of itself will not prevent war. A league of the more powerful nations in favor of peace would make disarmament, up to a certain considerable extent, safe and practicable. But the only sure preventive of war is a revolution in the mind of the world; that instead of an enemy man is to be regarded and treated as a friend. In the strength of this Christian idea for which the American Board stands we sing: —

"It's comin' yet for a' that,
That man to man the world o'er
Shall brithers be for a' that."

GEORGE A. GORDON,
Old South Church, Boston.

TO THE NATIONS

"Whence come wars and whence come fightings among you? Come they not hence even of your pleasures that war in your members? Ye lust and have not: ye kill, and covet, and cannot obtain: ye fight and war. . . . Be afflicted and mourn: let your laughter be turned to mourning. . . . Humble yourselves in the sight of the Lord, and he shall exalt you."

James 4: 1-2, 9, 10

A Call to Prayer

THE peace of the world affects foreign missions, perhaps, more than any other external condition. Possibly at this moment the peace of the world depends more upon prayer than upon any other exercise of the human mind. No class knows the meaning of prayer better than foreign missionaries and the friends of foreign missions.

If the National Council were in session now, without doubt a call to prayer would be issued, asking for a concert of petition for the prevalence of the mind of God in the minds of the conferees in the Disarmament Conference to be convened in Washington, November 11th. The Secretary of the National Council has no authority to issue such a call; nor is authority needed, because the situation itself is a call to prayer. As Secretary of the National Council, therefore, I simply hold up the situation and let it invite us to earnest and united expression to God of our deepest desire that through the Conference ways may be found whereby the nations of the earth shall lay down their arms and institute processes which shall eventuate in a warless world.

May I suggest that pastors call upon their people to join in their personal devotions in this petition, especially urging that the two minutes which President Harding asks us to set apart on Armistice Day be devoted to a most earnest appeal to God for the peace of the world; that likewise, in family devotion, this be the subject of prayer; that in the public prayers of the preceding Sabbath the burden be the peace of the world; that the regular prayer meeting be devoted to this subject; that where practicable special meetings be called for prayer, uniting in this with neighboring churches wherever it is possible; that on the preceding Sunday the sermon be devoted to proclaiming the principles of the Prince of Peace in their bearing upon the present situation, and that in every possible way the pulsing heart of earnest Christians be united in the effort to lift the incubus of war and armament from the peoples of the earth.

CHARLES E. BURTON,
Secretary of the National Council

THE 112th ANNUAL MEETING

THE publishing of the *Herald* has been postponed a week in order to give its readers a fresh though partial report of the annual meeting just ended.

DAY BY DAY

This 112th annual meeting of the American Board was called to order by President Moore at 3 o'clock, Tuesday, October 18, and adjourned at noon Thursday, October 20. It was held in the Harvard Church, Brookline, Mass., Dr. Ashley Leavitt, pastor. As has been the custom for several years, the missionaries were given the principal portion of the time; and, as usual, met the requirements of the occasion in a manner commensurate with their intimate knowledge of their subjects. Africa, on Tuesday afternoon, was represented by Messrs. William C. Bell, of the Currie Institute, Dondi, West Africa Mission, and by Arthur J. Orner, of Mt. Silinda, Rhodesia; also by two members of the Phelps-Stokes Commission which recently investigated educational conditions in Africa, Henry S. Hollenbeck, M.D., of the Board's West Africa Mission, and Prof. J. E. Kwegyir Aggrey, of Livingstone College, Salisbury, N. C., a native African of the Gold Coast, educated in England and America.

On Wednesday morning Messrs. Alden H. Clark, of the Marathi Mission, the Board's candidate secretary, and C. Stanley Vaughan, of the Madura Mission, spoke for India; and Mr. Charles W. Miller for Ceylon. The Philippines were represented by Messrs. Julius S. Augur and Frank C. Laubach. China's message in the afternoon was given by Rev. Lewis Hodous, of the Hartford School of Missions, and by Messrs. Peter S. Goertz and William R. Leete, of the Foochow and North China Missions, respectively; and Japan's best interests were defended by one of the "grand old men" of the Kumiai (Congregational) Church, Rev. Hiromichi Kozako, of Tokyo, and by Messrs. George Allchin and Otis Cary.

Thursday morning, the "last day of the feast," was given over to Turkey and the Balkans. The speakers were Messrs. Leroy V. Ostrander of Bulgaria, George E. White of Marsovan, John E. Merrill and Lorrin A. Shepard of Aintab, and Associate Secretary Ernest W. Riggs, formerly of Harpoot.

EVENING SESSIONS

On Tuesday evening the annual sermon was delivered by Dr. Charles E. Jefferson, of New York. Dr. Frederick E. Emrich, of Boston, conducted the sacrament of the Lord's Supper. Wednesday evening was set aside for inspirational addresses, which included Secretary Strong's survey of the "New Conditions on the Mission Field" and Dr. Frank C. Laubach's answer to the question, "Shall America Perform Her Full Duty in the Far East?" Dr. Charles R. Watson, President of the Christian University at Cairo, and one of America's foremost missionary leaders along interdenominational and international lines, gave the closing address on "The New Missionary Internationalism."

SPECIAL FEATURES

There were two unique features of this annual meeting: one, the open forum on Board policy; the other, a business men's luncheon at the Boston City Club. Both forums, (1) on India and Philippines, and (2) on Turkey, were made good use of. They proved not only stimulating but illuminating, particularly the one on India, when a non-Christian Indian agitator asked for the privilege of the floor and was granted it. The luncheon, at which Mr. A. H. Perry, chairman of the Prudential Committee, presided, brought

together some three hundred and fifty men from the churches of Greater Boston, and proved so interesting and stirring as to justify others like it in years to come.

BUSINESS MATTERS

At the business meeting on Wednesday afternoon, October 19, the Corporation voted such changes in the by-laws as would enable the Board to function better under the new conditions of the day. One change now makes possible the filling of vacancies in the Corporate Members at-large class at any annual meeting of the Board; another leaves with the Prudential Committee the choice of the date of the annual meeting unless otherwise ordered by the Board; among other votes one was passed — probably with considerable relief — to eliminate lines in the by-law on The Duties of Members which heretofore has compelled the absentees to give in writing the reasons for being absent. A very fitting and well-expressed appreciation of Dr. Strong's spirit, skill, and service as Editorial Secretary was adopted, and a heart-warming cablegram to Secretary Barton in China authorized. By a rising vote the Board paid a tribute of respect and love to Dr. John C. Berry of Worcester, upon his retirement from the Prudential Committee — a most suitable expression of gratitude for a life full of telling service for the Board at home and abroad.

ELECTIONS

The newly-elected Corporate Members for the at-large class, their term to expire in 1927, are as follows: Mr. Harold B. Belcher, of Massachusetts; Rev. John H. Denison, of Massachusetts; Rev. Ernest W. Riggs, of Massachusetts; Judge Epaphroditus Peck, of Connecticut; Mr. John C. Talcott, of Connecticut; Mr. Fred B. Smith, of New York; Mr. Charles G. Phillips, of New Jersey; Rev. W. F. Bohn, of Ohio; and Rev. William F. English, Jr., of Illinois.

The following were elected to the Prudential Committee for the term expiring 1924: Rev. John Hopkins Denison, Mr. Arthur H. Wellman, Mr. Frank B. Towne, and Rev. Ashley D. Leavitt. For the term expiring 1923, Mr. Charles S. Olcott.

The General Officers for the ensuing year are: —

President, Edward C. Moore, D.D.
Vice-President, Mr. David P. Jones.
Recording Secretary, Oscar E. Maurer, D.D
Assistant Recording Secretary, Edward W. Capen, PH.D.
Auditors: Messrs. Edwin H. Baker, Herbert J. Wells, Henry P. Kendall.

The Executive Officers are designated as follows: —

Corresponding Secretaries: James L. Barton, D.D., Cornelius H. Patton, D.D., William E. Strong, D.D.
Treasurer, Mr. Frederick A. Gaskins.
Assistant Treasurer, Mr. Harold B. Belcher.
Editorial Secretary, Rev. Enoch F. Bell.
Associate Secretaries: Rev. D. Brewer Eddy, D.D., Rev. Ernest W. Riggs.

THE PREVAILING THOUGHT

The above gives but a bare outline of what was in some respects a remarkable meeting. The significance of the approaching conference at Washington gave tone and vigor to the sessions. The world's need of America, our country's great reconciling mission in the world, Christian internationalism, the relation of nationalism to a World Brotherhood — these were constantly on the tongues of the speakers.

President Moore's Message

PROFESSOR MOORE, in his closing address, gathered up the chief impressions of the meeting. He has allowed us to choose from his manuscript those sentences that we believe best express the mind of the members of the Board as they left for their homes. What he said about America's return to duty in the counsels of the nations, however, will be reserved for the December *Herald.*

"We met," says the President, "in

elation at the financial outcome of the year. It was fitting that the nature of the first session should be that of profound thanksgiving. The year had been one of grave anxiety. At one time we feared that we might even double our huge debt. The appeal of the Board's officers, the support of the National Council, the response of a devoted constituency — all these had their place; but the result exceeded our imagination.

"The sessions of this annual meeting, as they advanced to this final one upon the tragedy of Turkey, have served only to write in letters of light before us the purpose of this deliverance. We cannot linger even in the mood of thanksgiving. The debt is in so large part behind us only in order that we may be free to go forward. We are released from that burden only that we may assume greater responsibilities than ever before. There has never been a day when the crippling of areas would have been so fatal to our future.

"The thing which these successive sessions have been saying to us, the call which the four quarters of the world have been sounding here is: that the emergencies which face us will not wait. Practically nothing in the field of our endeavor is as it was seven years ago. The three years since the armistice have brought home to us in overwhelming way the truth that the familiar contrivances of civil and social well-being, the mere adjustments of interest, the balance of secular forces, do not function satisfactorily. We are terrified by the evidence on all hands of embitterment and suspicion and ill will. Unless the nations can be brought to mutual helpfulness and trust and good-will there is nothing before us but a repetition of the catastrophe a little way behind us. The situation brings us to our knees. It should send us forth with a consecration never known before. Again and again it has been brought home to us here how we Christians of America have fallen short of the spirit of Christ and of the international mind. You must have seen pass over this audience, wrought as it has been to high sensitiveness, the wave of contrition and of self-reproach when some one of those who spoke reminded us of our martyrs, like Knapp, Thom, and Shepard, and Miss Graffam, or spoke of the sacrifice of the Armenians.

"It is a good beginning for our new resolve, this realization of a shortcoming, this asking God's forgiveness. So closing this, our 112th annual meeting — a meeting so full of encouragement, uplift, and consecration, as well as of a humbling sense of responsibility — we pledge ourselves to this: God helping us, we will live and work that the world, out of the sufferings of its past and the bewilderment of its present, may see the truth of God as it is in Christ; and in faith and love serve only the highest good of men."

The Turkish Attitude

LETTERS from Constantinople tell of the Turkish celebration of their great victory over the Greeks. The Greeks, on the other hand, explain that their retreat is merely a strategic move long planned for in view of the coming winter.

The significance of this news is not in the way the Greeks regard it, but in the reaction upon their enemies. The Turks may not be right in thinking that the removal of the Greek General Headquarters to Smyrna is preliminary to the complete collapse of the Greek offensive, but the fact that they think so encourages them to new activity in securing Turkey for the Turks in their own way.

The news which reaches us is incomplete, but apparently massacre and deportation of Christians is going on again along the northern coast of Asia Minor and in the region of Marash. Soon after the armistice in 1918 the new Turkish government

condemned Enver and Talaat to death for just such activities, but the long postponement of retribution, ending in the apparent failure of the Greek punitive expedition, seems to them to make it safe to engage again in what they so recently condemned.

At the same time the unfriendly attitude toward the American missionaries gains in boldness. The senior missionary and his wife from Harpoot were deported a year ago, though no accusation was openly made against them. Then followed the expulsion of practically the whole missionary force in Marsovan on a transparently thin pretext. Now the ejection of the remaining missionaries from Harpoot is threatened.

Never was the political prospect more gloomy.

But the failure of a punitive expedition does not mean the extinction of the sense of justice in the Orient. The trampling heel of a despotic and bloody government cannot crush the yearning for peace in the hearts of the people—Armenian, Greek, Turk, and Kurd. This corner of God's great harvest field has much wheat growing among the tares. Some day the hindrances will be removed, and as the oppressive, restraining hand has been violent, the reaction of eagerness for the Gospel will be compelling. We must have our forces of missionary occupation ready and equipped for the coming day.

DR. WILDER
India

MISS WYMAN
India

MISS WROCKLOFF
Japan

MISS EARLE
Japan

October Sailings

FOUR newly chosen workers started for their fields in October. Two were bound for India under life appointment. Dr. Edward W. Wilder, of Second Church, Dorchester, is a graduate of Harvard College and Harvard Medical School. His interneships were in Boston Consumptive Hospital (six months) and Boston City Hospital (twenty months), where he was, at the last of his service, house surgeon. He goes to Madura Hospital, to the large medical work for men which has grown up under Dr. Frank Van Allen.

Miss Harriet M. Wyman, also designated to the Madura Mission, was born in India, and is a graduate of Tabor College, Iowa. She has had a good deal of experience in teaching, for the last three years in the University of Nebraska. She is expected to be a member of the faculty of Capron Hall School, in Madura.

Miss Eva M. Earle, although recently living in California, was born in Newton, Mass., and acquired a large part of her education in the East. Her father was a minister and editor for a religious paper; her grandfather a well-known evangelist. Miss Earle is a graduate of Colorado State Teachers' College and is appointed for three years' work in Matsuyama, Japan, under the Woman's Board of Missions.

Miss Grace L. Wrockloff, of Claremont, Cal., is also designated to Japan for a term of three years. She will

teach music in Kobe College, in addition to other mission work, and is under the support of the Woman's Board of the Interior. Miss Wrockloff was born in Colorado, has spent some time in study at Pomona College, California, and in addition to training on piano, pipe organ, and in the use of the voice, she has had some business experience.

Secretary Riggs

As the new Associate Secretary of the Board, Rev. Ernest W. Riggs has been subjected of late to more publicity than he in his modesty approves of. We must not embarrass him by further announcement. Suffice it to say that though we can understand his preference for missionary work on the field in Turkey and can sympathize with him in his inability to reopen his college at Harpoot, we yet can be glad that he is with us. He accepts this new administrative duty assigned him by the Board as a call of the Master Himself, and will serve accordingly. We can assure him the joy of a big task, wonderfully rewarding and most agreeably arduous.

MR. RIGGS

Going for Term Service

Not all the reënforcements for mission stations are starting for life service, though it is notable that often people go out for a year or two, come home and get further preparation, and then accept definite appointment for life. In the party sailing on September 14 were two young men *en route* for Salonica in Greece. Mr. Ross A. McReynolds graduated from the University of Missouri, 1920, and received a research scholarship for another year, ending 1921. He had some experience in making the Interchurch Surveys in the Ozarks and vicinity. He has had responsibility in farm and agricultural work, and is designated for three years to the Thessalonica Agricultural and Industrial Institute. With him goes Mr. Malcolm R. Irwin, of Ames, Ia., graduate of Iowa State College and having had considerable experience in farm work and also in work with the Y. M. C. A. He, too, is assigned for three years' work to the Thessalonica Agricultural and Industrial Institute in Greece. The comments on his work and personality by the faculty of the Iowa State College indicate that the Balkan Mission is to be congratulated on securing Mr. Irwin.

Going to Bombay for a year's teaching in the Bowker School under the W. B. M. is Miss Agnes K. Inglis, a young woman whose early life was shadowed by ill health, but who has always desired to engage in foreign mission work. During her successful efforts to regain health she had been active in housekeeping and day nursery work at Spring Street Settlement in New York, and brings enthusiastic commendations from her various associates.

A young Californian, educated partly at Redlands University, is Mr. Ernest H. Geddes, who has gone down the coast from San Pedro, Cal., on his way to Guadalajara, where he expects to serve for three years along educational and administrative lines at the Colegio Internacional. Mr. Geddes lived in Mexico as a child, being the son of a missionary mother and having been a family friend of Dr. John Howland, of the American Board.

Two Californians sailed in September for term service in Smyrna, Greece. One, Miss Jessie Way, of Whittier, Cal., has been engaged for a year as matron or teacher at the International College. She has had varied experiences, as high school teacher in oral English and dramatics, as Red Cross nurse, and has had a course in Domestic Science. She has

long-time friends on the faculty of International College. The other, Mr. T. Raymond Moremen, a graduate from Pomona College, 1921, expects to enter the ministry at home, but wishes to go for a couple of years' teaching at International College for his next service. He has been active in athletic work and is also something of a musician. His college and church connection all commend him as friendly, dependable, and successful in working with young men.

An Editorial Bow

THE new editor is already in the throes of orientation. His plans and policies, therefore, are but slowly forming. He would rather listen to suggestions than attempt to outline the future. That he is impressed by the splendid traditions, sound policy and brilliant editing of his predecessors needs no emphasis. Nor is it necessary to state that every effort will be made to maintain the high standard set by the Doctors Strong. There will be the same purpose to inspire confidence in the reliability of the *Missionary Herald's* news and statements as that which has always actuated the Board's editorial staff. Facts, not fancy, will prevail, and a true perspective will always be striven for. Promotive aims and methods will have their rightful place; this must be literally an organ of the Board. Nevertheless, in line with the Board's time-honored policy, education, not propagandism, will dominate; and that, too, for the interests of the whole Church rather than for any particular group or body.

One is impressed by the possibilities of a foreign missionary magazine these days. Has there ever been a time when so many Americans desired so genuinely a knowledge of the peoples abroad; or showed such confidence in the power of the missionary to get the facts; or made so urgent their demand for Christian guidance in these great, pressing, international problems? None surely can pray more sincerely, or strive more earnestly, for an adequate meeting of the situation than do those in charge of the *Herald* and of the general publicity work of the Board. Time alone will record failure or success.

But, after all, the influence of a family periodical like the *Herald* depends little more upon the editorial staff than upon the individual members of the great family itself. Cooperation is the key to success. With the missionaries showing renewed zeal for mining the rich ore with which their fields abound, and with the volunteers at home revealing an enthusiasm for selling the product, how could the smelting and refining factories at the home office fail to meet more and more adequately the demand of the day? The *Herald* will help enrich the mind and life of America at an opportune moment when all departments are functioning well together. It will fall far short of the mark otherwise. Surely we cannot overemphasize the importance of the American Board — its missionaries, the Church it serves, the message it gives through the *Herald* — in this work of bringing America and the peoples of the world into such mutual understanding, sympathy, and coöperation as will usher in God's great Day!

An "editorial bow" would not be complete without reference to the editor's efficient assistant. Miss Florence S. Fuller, formerly of the editorial staff of *The Congregationalist*, has acted as assistant to Dr. Strong for some years. Happily, she will continue as assistant editor, while at the same time applying her knowledge of the modern newspaper and of the public press in general to more of the publicity work, which has become an essential to a Board like this.

HOME DEPARTMENT

THE FINANCIAL STATEMENT FOR SEPTEMBER

RECEIPTS AVAILABLE FOR REGULAR APPROPRIATIONS

	From Churches	From Individuals	From S. S. and Y. P. S. C. E.	From Twentieth Century Fund and Legacies	From Matured Conditional Gifts	Income from General Permanent Fund	Totals
1920	$14,684.80	$6,159.64	$205.12	$117,120.77		$3,311.00	$141,481.33
1921	15,598.30	5,491.08	298.00	132,031.64	$2,000.00	3,203.83	158,622.85
Gain	$913.50		$92.88	$14,910.87	$2,000.00		$17,141.52
Loss		$668.56				$107.17	

A GOOD BEGINNING

FINANCING the American Board is like the process of painting the famous bridge over the Firth of Forth. They start painting at one end, and as soon as they finish at the other end the time has come to begin again at the first end. So with us, no sooner have we done with one year than another year has started; there is no holiday, no breathing spell in the work of foreign missions. Before the sound of the rejoicings over the last year's outcome had died away we had begun to plan for a better year to come.

If we may judge from the September returns a better year *has* come. Look at the tabular statement and see what a good and encouraging start we have made.

Churches gain $913.50; individual gifts lose $668.56; Sunday schools gain $92.88; legacies gain $14,910.87; conditional gifts gain $2,000; interest loses $107.17. The total gain for the opening month is $17,141.52. For this fine beginning we are profoundly grateful. May it presage a steadily rising tide of beneficence throughout the year!

THE CHURCH CALENDAR

Rev. H. A. Jump, of the First Church, Manchester, N. H., uses his church calendar from time to time as a channel for missionary education. On the back page of a recent issue he began "A Missionary Picture Gallery." He ran a cut of "Sachilombo and His Fetishes," and under it the following sketch, which doubtless struck home:

"Sachilombo lives in Dondi, West Africa. A sort of Tuskegee Institute is conducted there by our missionary society. Through its help he has learned of Christianity, and has decided to become a disciple.

"On Communion Sunday, therefore, he brings two loads of his heathen fetishes to be burned. These are idols and charms and trinkets supposed to have magic efficacy. He explains to the other Christians what each fetish was supposed to do, then flings it into the fire, saying, 'It is all nonsense; there is no god in it; I made it.'

"Christian missions are making a vigorous attack upon the 'Dark Continent.' They are sending in surgeons, specialists in tropical diseases, agricultural leaders to teach scientific farming and fruit raising, teachers to instruct in the culture and ways of civilization, and also preachers and religious leaders.

"The money we give to the American Board through the Apportionment Plan goes in part to the support of work in Africa."

ORGANIZING THE PROTESTANT MISSION FORCES OF THE WORLD

By Secretary CORNELIUS H. PATTON

An Account of the First Meeting of the International Missionary Council, at Lake Mohonk, September 30 — October 6, 1921

PICTURE to yourself sixty-six men and women sitting about a quadrangle of tables, in the stately drawing room of the famous hotel at Lake Mohonk, representing four races, fourteen nations, and 150 mission boards, spending six days in consultation and prayer over the problems of the world's evangelization. Imagine great windows looking out upon glorious views of mountain, lake, forest, and valley, tinted with the brilliant hues of rare October days. Add the charm of Quaker hospitality on the part of Mr. Smiley and his wife and the Christian atmosphere of a great home full of guests; and you will find it easier to understand how the International Missionary Council, holding its first meeting, was able to reach unanimous conclusions on many mighty themes.

THE HISTORY BEHIND THIS MEETING

Of course there was significant history behind a meeting of this kind — the history of the World Missionary Conference at Edinburgh in 1910; of the Edinburgh Continuation Committee, which arose from that massing of the Christian forces of the world; of the conference at Crans, Switzerland, in the summer of 1920, which drew together again the British, the Continental, and the American forces of coöperation which had been shattered by the war, and which placed before the mission boards of all lands a definite plan of representative, though non-authoritative, organization. The strong sense of responsibility, which we felt at Mohonk, and the determination to plan and push for the complete Christian occupation of the world by means of agreed-upon policies and lines of work, would have been impossible had we not met in a representative capacity, holding the mandate of the boards for the consideration of such things as should be attempted by the forces of Christendom acting in full accord. The appointing bodies were the national organizations of the various lands sending out foreign missionaries, such as the Foreign Missionary Conference of North America, but these bodies acted after a favorable referendum from the supporting boards. In addition there were representatives from national committees on the mission field, like the Continuation Committees of Japan and China, the National Council of India, and the Committee on Coöperation in Latin America.

MAKE-UP AND PERSONNEL

Of the sixty-six in attendance, forty came from overseas. It will be appreciated that the mere fact of such a far-reaching and representative company, the physical fact of being together at one time and place, was of impressive significance. We felt there were suggestions of Pentecost in the make-up and personnel of the group, and this aspect of the gathering was well described in these words:

"Across this hollow rectangle a Church of England bishop looked into the eyes of a Japanese Methodist bishop. Bearing like titles, they represented opposite poles as to ecclesiastical theories of the episcopacy. A

Dutch baron and an English baronet looked across to the son of a West African chief. Representatives of Australian and South African societies looked across to those of Norway, Sweden, and Finland. Yellow and brown and black of Asia and Africa looked into the eyes of blonde and brunette of Europe and North America. A Burmese woman Doctor of Medicine from Rangoon faced an American woman Doctor of Laws from Kentucky. Dr. John R. Mott, of New York, who presided, as he had done also at Edinburgh, looked across to Dr. Karl Fries, of Sweden, for a quarter of a century chairman of the World's Student Christian Federation and now general secretary of the World's Committee of the Y. M. C. A."

Dr. John R. Mott, as chairman, was ably assisted by the two secretaries, Rev. J. H. Oldham, representing the British and Continental group, who has become known as a profound student of missionary science, as he is also the leading authority on statecraft as related to missions; and Rev. A. L. Warnshuis, well known as an American missionary in China and as secretary of the China Continuation Committee. Outstanding personalities, aside from those mentioned above, were: Sir Robert Williams, M.P., President of the Church Missionary Society of England; Rev. R. Forgan, President of the United Free Society of Scotland; Rev. John H. Ritson, Secretary of the British and Foreign Bible Society; Sec. Frank Lenwood, of the London Missionary Society; Miss G. A. Gollock, one of the editors of the *International Review of Missions;* Dr. S. K. Datta, of North India, educated at Oxford and now prominent in Y. M. C. A. work in his native land; Mr. Yu Yue Tsu, of China; Mr. du Plessis, the well-known writer and traveler, of South Africa. The American and Canadian delegation was composed of such well-known leaders that no special mention is required.

PROBLEMS CONSIDERED

The days were exceedingly busy ones, and if any delegates counted upon leisure for long rides or rambles over the unrivaled Smiley estate, they were disappointed. In addition to three sessions a day there were numerous committees claiming meal times and sitting far into the night. Yet the discussions were not hurried. An entire day was given to the problem of adjusting mission policy to the demands of the new spirit of nationalism which is sweeping over the world. This, possibly, was the most earnest of all our debates and was characterized by a fine spirit of frankness and mutual consideration. Recommendations of a radical nature, originally urged by the Oriental delegates, after much alteration and revision, were framed as a set of questions to be propounded to the boards.

Another weighty problem was the adjustment of missionary educational policy to that of the governmental systems which are rapidly coming to the front and demanding that the aim of education shall be primarily political. Is there to be any place for the Christian point of view in countries like China, Japan, and Turkey? Are our mission schools, which have been the foundation of all our work, to be crowded to the wall? To what extent should we hold our ground, and to what extent seek to adjust our policy to nationalistic programs? One of the greatest sessions was spent on this theme.

Another session was devoted to The Relation of Missions to Governments. It was found that the war had produced a crop of governmental restrictions and prohibitions undreamed of a few years ago. Mr. Oldham cited eight different complaints or inquiries which had come to the Council from mission boards, all of them requiring international treatment and solution. Naturally these are of too delicate a nature to allow of particular mention;

but it was felt that the organization of the Council would justify itself on the ground of helpfulness in this sphere alone, were there no other tasks to attempt.

A CONSTITUTION FORMED

One of the constructive measures of the Council was the coördination of the agencies producing Christian literature on the mission field and the inauguration of a world program of development in this department which is coming forward with commendable rapidity. The fashioning of a constitution for the Council, by which it may operate helpfully, yet not so as to entrench on the authority of the boards, was accomplished successfully after protracted debate and much reference to sub-committees, its unanimous adoption being signalized by the singing of "Now thank we all our God."

Special prayer sessions, often of a very tender nature, were held every day, and in several of these mention was made of the German missionary leaders, who had felt constrained to remain away. Of all the prayers offered we remember most vividly that voiced by Pastor Couvé, Secretary of the Paris Evangelical Missionary Society, when with trembling voice, speaking in French, he pleaded "for our absent friends, the missing link in our chain." Another touching petition was that of Mr. Aggrey, Africa's representative, from the Gold Coast. We were praying for the world by continents, and when it came Africa's turn, Mr. Aggrey poured out his very soul, at one time dropping into the familiar "you" in addressing the Deity — "O Father, we know you will do your best for your children in Africa."

How shall such a gathering, such an organization, such a program of activities for the future, be characterized? Dr. Mott at the beginning said: "We have come together from all these nations and races to perform some of the most important tasks ever committed to a group of men." Certainly what was attempted at Mohonk was well and heartily done. The leadership of God was manifested in many ways, particularly in the unanimity of every decision, in the spirit of brotherliness which pervaded the discussions, and in the courage granted to face stupendous tasks. It was a great meeting, and it presages great things for the future. As a step toward unity in the Church on a world scale it is likely to prove of immense significance, since at Mohonk the Church passed from mere discussion into the realm of achievement. So far as their outlook upon the non-Christian world is concerned, *the forces of Protestantism are now unified.* It is planned to hold the next meeting of the Council in Europe in the summer of 1923.

CHECK AND CHALLENGE ON THE MISSION FIELD

By SECRETARY STRONG

An Address Given at the 112th Annual Meeting of the Board, October 19

THREE years have passed since the Great War closed. It seems as if it were time to get away from it. But we have not got away from it. Some of its effects are daily becoming more evident and disappointing. In a sense we are just realizing what an upheaval the war caused in this world. So it is at least in our missionary undertakings. During the year 1920–21 we have come to see more clearly than heretofore what a changed world it is in which we are operating and how serious are the new conditions under which the work goes on. I want to point out to you this evening a few of these new conditions, that you may realize both the check and the challenge which we now face.

I

Though it is not the sort of thing concerning which I have set out to speak, I must allude to a condition of the times which affects the work of this Board most painfully and directly, namely, *the wearing down of the missionary staff by the accumulated pressure of unmet needs.*

We know in this country and in our own experience what has been the strain of the continued postponement of things that needed to be done, because of the absorption of war years; how growth has not kept pace with need until the need has become an almost unbearable burden. We felt it in the housing problem, where, by reason of high cost of materials and scarcity of labor, building was postponed and then again postponed year after year. We felt it also in the repeated putting off of refurnishings, of the replenishment of wardrobes, and of meeting other needs of life.

All that we have experienced here has been experienced even more keenly and to a greater disadvantage on the mission field. In the building and repairing of homes, in household and personal expenditure, our missionaries have felt more than have we the burden of repression. They have had to carry a far more wearing burden as they have faced increasingly inadequate resources for their growing work, and the continued declining of their requests for relief. Not only have they failed to get the needed advance, but with the lowered purchasing power of money they have not been able to do as much as before with what they had. This serious condition marked all the strenuous years of the war; the impossibility of removing it in the years since has resulted in worn-out nerves and broken health.

It is easy to tell the missionaries to cut their garment according to the cloth; not to allow expansion or enlargement; to hold on and to wait: they reply that that is what they are trying to do, and even so the work gets out of their hands. When your growing boy can no longer wear knickerbockers, but must be put into long trousers, you do not call it expansion or new work, do you? You call it just taking care of what you have. Your missionaries cannot calmly see the fruit of years lost for the lack of resources to secure the result. They do not call it expansion to plead for the forty new villages in West Africa that have come this last year asking

for Christian instruction. It is only the fruitage of the seed that has been sown.

The replacement of the boarding schools crumbling at district stations in Madura; the securing after twenty waiting years of a missionary to the Moros in formative Mindanao; some provision for the wide-open fields around Paotingfu in North China; these are not new proposals, but long unmet needs, whose accumulated pressure wears down our overworked missionaries.

In going over a list of missionaries recently coming home on furlough, I have been struck with the fact that about fifty per cent of them have come badly broken in health. A doctor who examined some of them spoke to me of his surprise and distress at finding almost every one suffering from excessive nerve exhaustion. And these were not from Turkey, where the war exacted the heaviest direct toll of life and health from our missionary force.

The financial outcome of the Board's year, over which we are rejoicing here, will be medicine to these worn missionaries. It will minister to body as well as to mind and heart. It will bring fresh courage and hope. Yet the situation still calls for relief and must be taken into account as a serious condition in all our missions, in this third year after the war.

II

The foreign missionary today is confronted by a disturbing condition in *the passionate nationalism, which, following the war, has suddenly flooded the world.* The term nationalism covers somewhat various phenomena in different lands, but it denotes fundamentally the same spirit in Africa and in China, in India and in Turkey.

In Turkey, indeed, it gives name to the force that now dominates: the Nationalist party, of which Mustapha Kemal Pasha is head and mouthpiece. We are told his motive is not religious fanaticism, but loyalty to country; his object, not so much to secure the land to Moslems as to Turks. The hostility or the suspicion with which all other peoples in the empire are viewed, whether Armenians, Jews, or American missionaries, is due to the fear that somehow they will rob the Turks of their country. No person and no propaganda are to be tolerated that are thought to threaten the Turkish nation. Mission schools or mission hospitals are dangerous and must be ruthlessly closed, if they are judged to be a menace to national purposes.

This spirit, whose very name depicts Turkey today, has as suddenly become the force of public opinion in every great land. China is divided now into three great camps; the North is at war with the South, and both are antagonized by Central China. We should think the land would be rent with the prolonged civil strife. Yet through it all rises higher and higher the wave of nationalism, reaching even the most remote and reactionary provinces. Student strikes and Japanese boycotts afford chance for the breaking forth of the new spirit, which our missionaries say is everywhere changing the attitude and the views of the people. Before the war we used to question whether China would ever develop any national spirit. We ask that question no more.

What a divided land is India! Vertically by religions that separate the people into Hindu, Moslem, Buddhist, Parsi, Christian; and horizontally by castes no less marked in their strata, from Brahmin at the top to Panchama at the bottom; and the mass is cross-barred by differences of language that shut off communication. Was there ever a land less likely to feel a national consciousness? Yet behold India is aflame with it and with a passion that is fairly alarming. The idol of her people today—Gandhi, whom they worship as a Mahatma—is

the prophet of a united and self-governing India. He has a fundamental and enveloping distrust of the foreigner, a disposition to wrest from his hands any rule or authority he may have acquired. His following constitutes a problem for the missionary worker as for the government official.

And Africa! Not a country, but a continent; a land of many races and governments. Africa is also exhibiting in many parts and in various forms a spirit of revolt; a new purpose to secure freedom of racial and governmental life. From Egypt to Natal the signs of this unrest are found. Labor strikes on the Rand, where from 30,000 to 40,000 miners were on strike last year; outbreaks at other centers, as Lovedale, where violence and destruction of mission property obtained; the futile Native Congress Deputation to Great Britain —these are some of the widely separated indications of Africa's restlessness under non-African rule.

This wellnigh universal spirit that has suddenly and strikingly come to the fore in all the great mission lands is a condition to be reckoned with. Above all it is a source of satisfaction, as it shows the awakening of dormant or belated peoples; a new and animating ambition among the depressed; ground on which to plant a free and indigenous Christianity. The missionary cannot but rejoice in the new day. At the same time he sees the danger of a narrow nationalism, which seeks only its own things; which would make Christianity into a merely national religion and obstruct its world-wide unity and influence; which would make every land a factor against rather than for world peace.

At this time, when emphasis on internationalism tempers the vision and views of the best representatives of all nations, it is a tendency to be deplored and prevented that a narrow patriotism should turn back from Christianity as not in accord with national conditions or customs, but as a foe to the aroused national sense; or should seek to seize, accept, and shape Christianity to its selfish, material ends. The hour is electric with the flash and roar of this condition that has newly appeared or has suddenly gained prominence on all the fields of the Board.

III

This intensified national spirit, with its sharpening of racial cleavages and its strengthening of walls of separation, affects missionary work so markedly in one particular line as to constitute in itself a new condition; and that is in *the transfer of authority and responsibility from the mission of a land to the church of that land.* The word *devolution* is not a common word in our daily speech. But the word and that which it describes are coming into front place among mission problems. The task of putting off control and direction from the missionary body and the placing of responsibility upon the church in the mission field has been from the first a goal to which the missionaries have looked.

That task has now passed from the stage of thought and plan to that of action. The organizing of the church for the carrying of responsibility as a self-governing, self-determining body and the according of new status, voice, and determining vote to the leaders and representatives of that church—this is the delicate and difficult task that is foremost now in practically all the large missions of the American Board. Every one says the change must be made; that the mission must decrease and the church increase; that the natural and necessary paternal relation of the missionary in the early days, when the church and the Christian community were in their infancy, has now to become a fraternal relation. But as to how that change is to be made operative—there's the rub.

The situation differs in the several fields; in some cases the missionary, though a brother indeed, is still the big brother, whose word and ex-

ample are unquestioningly followed; but in other cases, and these have now become the great majority, it is felt that no superior position or power should be accorded him; that indeed he also should be subject to the operation and development of the church which is growing in the land, and in whose own hands should be the determining of its course. As you well know, the situation in Japan has long emphasized the independence of the Kumiai Church and its leaders; in India and Ceylon now the movement is strong toward the passing over of responsibilities to the people of the land.

Different methods have been devised in different countries. Experimentation is going on with frequent alterations and readjustments. I cannot stop to go into detail. The main fact I wish to convey is that here is a new condition, affecting not one field alone, but all our fields, and that its delicacy and difficulty have been greatly enhanced since the war. It is not now, as before, largely by pressure from the missionaries that more and more responsibility is assumed by men of the land. Now it is these native leaders and the churches behind them that clamor for a higher status, a freer hand, and a more authoritative voice. Some years ago, when one of our Japan missionaries was speaking of the independence and aggressiveness of the Japanese church and its leaders—how self-sufficient they appeared, how little regardful of missionary counsel—the veteran Dr. John P. Jones, of Madura, broke out, "Would to God we had that problem in India!" They have it now.

It is so all over the world. In Turkey the prevailing confusion and desolation of continued war hinder constructive mission work, but it is certain that when restoration comes an increase in native leadership will follow. In Africa the signs of the same uprising are observable. It is an expression of the national consciousness, the desire to be free, independent, self-reliant. The National Christian Conference to be held in Shanghai next May, toward which the eyes of all friends of China's evangelization are already turning, has for its central theme, "The Chinese Church." There will be as many Chinese as foreign missionaries in the membership of that conference. Chinese leaders are to the fore in determining its program. The Secretary of the North China Mission, writing in August, said, "There is some reason to believe that from 1922 onward the Chinese will be distinctly in the lead in all the Christian enterprise for China."

As you will realize, the tendency has its perplexities and unhappinesses for the missionary body, and its inevitable delays and disappointments for those who are impatient for the new order. Some unlovely tempers are revealed; on the one hand, an overgrowing tendency not only to accept, but to seize; on the other hand, a conservative fear of letting go. In the experimenting with methods and transferring of responsibilities, inevitably there comes some confusion, mistake, failure; there appears a zeal not according to knowledge; sometimes a rough-shod disregard of established customs and policies; some such ferment as we are familiar with when the assurance and assertiveness of adolescence break forth in a hitherto well-ordered home.

We recognize that it is unquestionably a forward step, a necessary stage in the development; that even its most unwelcome features are inevitable. In spite of them we greatly rejoice in it, yet it marks a serious and testing hour. A letter just come from one of the younger missionaries in India contains these words: "There never was a time when missionary work was more needed; and yet there never was a time when it was more difficult. At least this is my belief. It is difficult because of the tides of national

feeling which are sweeping over India. It is difficult because of the sensitiveness of the Indians today; so sensitive that many of our words and actions meet with suspicion."

The young missionary going out to any of these great fields today goes to a different way of life and work from the missionary of even a decade ago. He must take a new attitude and accept a new relation. And the Board at home must also take a new attitude and administer in a new way. It must intrust the conduct of the work, even to the decision on missionary location, lines of effort and expenditure of funds, not exclusively to mission control, but to such bodies as shall express also the mind and will of the church of the land.

IV

With a letter just received from Secretary Barton comes a clipping from the *Peking and Tientsin Times* of August 24. It contains an article headed, "The Missionary Middle Schools." The article reported and interpreted certain regulations drawn up by the Chinese Minister of Education regarding applications for the registration of Middle Schools established by missionary bodies, which regulations were said to have been received and examined by the American Legation and forwarded to the authorities at Washington for decision to be made as to whether or not they are an infringement of Treaty privileges. The regulations, six in number, are introduced by the following explanatory paragraph:—

"The Ministry observes that a great many Middle Schools have been established in various parts of China by missionary bodies of various nationalities who have evinced enthusiasm in educational work, which is commended by the Ministry. But their methods are not entirely perhaps in accordance with the regulations of this Ministry, and the educational attainments of the students cannot, therefore, be the same. Moreover the graduates of schools which have not been registered by the Ministry cannot receive equal treatment from the other public and private schools, which is to be deplored."

The last three of these six regulations are as follows:—

"4. Neither in the subject matter taught nor in the methods of teaching must there be anything in the nature of religious teaching.

"5. All students, whether adherents to any religious faith or not, must be treated alike.

"6. Any school which fails to comply with these regulations will not be registered. If a school is already registered and subsequently changes are constituted, the registration will be canceled."

With these regulations, fairly and sympathetically applied, mission boards perhaps should have no quarrel. Certainly we of America, who have accepted the secularized public school and state university, may not be greatly surprised if China seeks to reproduce such a policy of education in her own territory; although we may protest that she ought not to put such restrictions on privately established schools in China any more than is done in the United States. But the significant fact about the occurrence is that it represents a mood of the times in all the non-Christian lands. *Everywhere governments are awakening to the idea that the education of their citizens is a matter of prime concern to the state, and some are affirming as a consequence that it ought to be entirely in the hands of the state;* that no private organizations, missionary or other, should be allowed to interfere with the state's prerogative. As they put it in Japan, Religion is an affair of the church; Education is an affair of the state. The state should not interfere with religion, nor the church with education.

As a matter of fact, a state has

often interfered, and nowhere more often or more autocratically than in Japan, to regulate the practice of religion; while on the other hand some governments, as notably that of England in India, have welcomed and utilized missionary education as a service to the state, even making grants to mission schools, and in some cases inviting their moral and religious training.

How is it to be in India henceforth? With the introduction of the new governmental reforms, the opening of the doors to a wider participation of Indians in the civil service, and the expected passing into Indian hands of the control of the Department of Education, it is gravely to be questioned whether the policy of India in this matter may not be seriously changed. And such change seems still more possible in view of the fact that the policy of a governmental control of education that looks toward a gradual effacement of missionary education, at least by other than nationals, has been announced for Ceylon and hinted as a policy to be adopted by the French in their sphere of influence in Syria and Asia Minor. Our missionaries today in Portuguese Africa, East and West, are finding themselves so blocked in one way and another by new regulations as to what may and what may not be allowed, that in some places the conduct of their schools is becoming wellnigh impossible.

Here is a new condition on our mission fields—more or less on all our mission fields. It is also an outgrowth of the war; it breathes the spirit of the new and narrow nationalism; it reflects the alarm with which powerful nations have realized their dangers, and the need of training youth for the support of their country. If this condition becomes settled; if its watchwords are allowed, its policies prevail, it looks, as Prof. Paul Munroe has pointed out in the *International Review of Missions* for July, to a gradual shrinkage and final disappearance of educational missions as a method of the Christian movement.

Time forbids that I speak of other conditions. I have said enough, I feel sure, to make you see that these are serious and urgent times on our mission fields. I hope I have not led you to feel depressed or discouraged. The missionaries are not discouraged; they are not inclined to give up. On the contrary, they were never more resolute or expectant. They realize the difficulties; they appreciate the embarrassments that disturb; but they also see the unmistakable marks of life and growth, and they feel the challenge of the crisis. It is a great and momentous hour on these fields—on all of them; an hour of change, of unrest, of the search for something better. Our people feel it is their hour, if only they can seize it; their hour because they have what the world needs; what will overcome the difficulties of devolution by the spread of Christ's spirit of love and service; what will demonstrate the supreme worth for every sphere of life of a Christian education; what will animate a true and full-visioned nationalism with the spirit of a world brotherhood. They are eager, with the support of your prayers and gifts and with the sense of your unfailing partnership, to maintain and develop the greatest enterprise of this forward moving world, which under God has been committed to our hands.

AMERICAN COLLEGES IN THE NEAR EAST —A SUMMARY

By Pres. JOHN E. MERRILL, ph.d., Aintab, Turkey

INFORMATION regarding educational interests in the Near East comes to us so exclusively through the reports and appeals of individual institutions that a balanced comparative treatment of the whole field is refreshing and stimulating. This article is summarized from a doctor's thesis in which Rev. Cass Arthur Reed (ED.D., Harvard, 1921), for several years Dean of International College, Smyrna, presents such a study; and it has additional significance as the work of a missionary of the American Board whose personal experience has qualified him for constructive criticism of educational values and policies in the Near East. Part I presents the historic and racial background and tells of the aims and development of missionary educational effort. Part II, which constitutes the body of the work, describes the different types of education conducted by Americans in the Near East, giving most extended treatment to the colleges. Part III contains an exposition of sixteen constructive recommendations.

Of the eleven institutions known as colleges, two, the Central Turkey College for Girls at Marash, which "may become a leader in work for Moslems," and the Teachers' College at Sivas, "a type of school which cannot be established too often on mission territory," have no American trustees recognized as such by legal enactment.

The remaining nine colleges having corporate existence in the United States are classified as, I, the University Colleges: Robert College at Constantinople, the American University at Beirut, and the American College for Girls at Constantinople, known as Constantinople College; and II: the Colleges, which are again

THE INTERNATIONAL COLLEGE, SMYRNA

The site of the college is known as Paradise and the view is very lovely. The picture is taken from a hill on a large estate which was recently acquired for the college for use as a farm and garden, etc.

TEACHERS' COLLEGE, SIVAS

differentiated as colleges with a definitely cosmopolitan student body—including International College at Smyrna, with Greeks, Hebrews, and Turks, and Anatolia College at Marsovan, with Greeks, Armenians, Russians, and Turks; and colleges which have had a relatively homogeneous student body, such as Central Turkey College at Aintab, Euphrates College at Harpoot, St. Paul's Institute at Tarsus, and the Apostolic Institute at Konia.

Robert College was the pioneer. Its history and development are described in detail in the thesis. To its regular college curriculum it has added an engineering course. No other of the Near East colleges "has yet played so important a part in world history as Robert College did in the history of Bulgaria."

Syrian Protestant College, now become the American University at Beirut, is "one of the outstanding institutions of the world." It includes eight departments. The medical department is famous and the course

ROBERT COLLEGE, CONSTANTINOPLE
From the rear. The college buildings face the water

in education is the most thorough now in operation in any of the American institutions.

Constantinople College "as a college for women has no rivals in the Near East," and is notable in many respects. It has consistently cultivated its friends in all communities, has secured recognition from several of the Balkan States, and has sought to influence local educational systems. It is commencing work in agricultural and medical departments.

International College at Smyrna has proved that it is possessed of "unusual vitality and vision," shown by its rapid rise from small beginnings with inadequate financial support, by its introduction of athletics into the Smyrna city schools, by its aggressive policy in securing religious workers for the native churches and adapting American methods of Christian student work, as well as by its attempts to guide its students in work for city and community betterment.

Anatolia College at Marsovan has suffered "many vicissitudes." The esteem in which this college is held by a large constituency was well expressed some years ago by the late Sir Edwin Pears, the noted English barrister, for years resident at Constantinople. It is "worthy of especial mention, and is typical of what other institutions are attempting" in its Department of Self-Help, which has been developed until it almost supports itself.

Central Turkey College at Aintab "stands in a class by itself in several respects." When the college was organized it was determined to make it as far as possible an indigenous rather than a foreign institution, and this plan has been carried out both as regards local management and teaching staff. This college has secured for its college course higher recognition from the Turkish Government than any other American college. Further, it is not, like the other institutions, dependent for patronage chiefly upon its own preparatory school and other independent secondary schools, but is the college of a carefully worked out native school system which "is undoubtedly the best system existing in connection with the evangelical movement in the Turkish empire."

Euphrates College at Harpoot is distinctive in that it enrolls both men and women and in that the college organization includes all grades down to the primary classes. Students are almost entirely Armenian-speaking Armenians. The native constituency has a representation on the local Board of Management.

St. Paul's College at Tarsus began with a separate American board of trustees and joint Armenian and American directorship on the field, but changed soon to a single responsible American head and later transferred the control of the college from the separate Board of Trustees to the American Board. In 1903 this college had a larger endowment than any of the institutions then connected with the American Board. It has given very liberal sums in student aid.

Apostolic Institute at Konia has a Board of Trustees incorporated in America, but is managed on the ground entirely by Armenians. The president for many years was Rev. A. H. Haigazian, PH.D. Yale, a graduate of Central Turkey College, "a man of energy, great ability, and strength of character, unquestionably a very remarkable leader, and the success of the institution thus far is a tribute to his genius." Its students give evidence of having been "trained under the influence of strong, serious-minded men and seem to be impressed with good ideals of scholarship and serious purpose."

With regard to the educational standing of these colleges as compared with American institutions, Dr. Reed says: "I think it would be approximately fair to say that at

present the college courses do not represent more than fourteen or fifteen years' work for good students. On the other hand, students from these colleges have given good account of themselves in the graduate schools of the best universities (Harvard, Columbia, Barnard)." Dr. Reed is convinced "that a graduate of one of the better American colleges in the Near East, who has taken high stand in his work and elected the subjects most suitable as preparation for his graduate work, is fairly entitled to be admitted to the best professional graduate schools in the United States, and that he will prove worthy of this standing."

ANATOLIA'S MAIN BUILDING, MARSOVAN

As to the personnel of these colleges and the service rendered by them, Dr. Reed has this to say: "The strong men on the faculties of several of the colleges are worthy of the highest standing. The heroism of some of these men in returning to Turkey, where their lives are not safe in any crisis, and serving at what seems a pitiably small salary for the upbuilding of institutions for the benefit of their people, is worthy of the highest praise....I am sure that the college students in the Near East come to closer and more helpful contact with their teachers than most college students in the United States. If education is spiritual rather than mechanical, this is a fact of tremendous significance....The student graduate from one of the stronger American colleges in the Near East has decidedly a wider practical knowledge of modern languages than the average American graduate. He has also been introduced into most of the leading fields of human knowledge and is prepared to face the facts of the modern world....The outstanding services to society which justify the large and ever-increasing investment in schools of all grades, in all

countries, can be claimed, and claimed in several important respects with undoubted justice, by the American institutions in the Near East.

"...It is almost certain the Turks will welcome the American schools in the future more than they have in the past, and the remnant of the Armenian race also will require as never before the assistance of American educators....So long as these institutions can supply a better education than other institutions, and so long as they can preserve the confidence of the various peoples with whom they have to do, they will continue.

"If one were asked the question whether the Near East American institutions were apt to be as permanent in their present form as are colleges in the United States, he must honestly reply in the negative. Looking at the situation from the viewpoint of centuries, one must certainly say that the colleges will fail unless they result directly or indirectly in developing among the peoples of the Near East the sort of native leadership which will ultimately make American control unnecessary. Central Turkey College is prophetic of what must ultimately come for all the colleges.

"There is every reason to believe that the colleges, certainly for many years and probably for centuries, will, if wisely directed, have a useful and important part to play in the betterment of the Near East."

COLLEGE HALL, CENTRAL TURKEY COLLEGE, AINTAB

Note stone barricades in windows, holes in roof made by Turkish shells, French soldiers in foreground, and French flag flying. Aintab has been occupied by the French since the withdrawal of the British forces in November, 1919, and they have made the college the center of their defence. There they were besieged by the Turkish Nationalists in 1920. This photograph was taken soon after the relief of the garrison. The rear wall of the building also was damaged severely by artillery fire shortly before the surrender of the Aintab Nationalists in February, 1921. The college buildings are still in the possession of the French

DIARCHY IN INDIA

By Rev. ROBERT A. HUME, D.D.
In the Report of the Marathi Mission

THE more experienced and wise any person may be, the more he recognizes that it is impossible for any one adequately to diagnose all the conditions of India, a country of about 320,000,000 people, of many races, religions, and social and economic conditions, of whom only one in ten males and one in a hundred females can even read, with seventeen principal and more than a hundred subordinate languages. Disclaiming complete knowledge of such an empire, which covers a continent stretching 2,500 miles from the East to the West, and 2,500 miles from the farthermost Himalayas on the North to Cape Comorin on the South, the writer believes that because he was born in Bombay, seventy-four years ago, has spent the last forty-six years in adult service in his native land; has been an editor and a member of public associations; and shares in the aspirations of his Indian fellow-countrymen, he is fairly qualified by sympathy and by information to give a tolerably fair interpretation of India's condition.

Never once in her long history has all India ever had one indigenous or even a single alien political control. While Britain is the paramount power over all India, even today 675 Indian princes rule in one-third of the area, and over one-fifth of the total population.

While the economic connection of Britain with India began with the East India Company at the end of the sixteenth century, their political connection began in the eighteenth century. Some noble viceroys did great good to India, *e. g.*, Lord Bentinck (1827–35), who abolished suttee and made the English language the basis of higher education. But till, in 1858, the political control of India was transferred from the East India Company to the crown, there was noteworthy and steady effort to make Britain's connection with India preeminently one for the economic, intellectual, and moral good of the people.

But when Victoria "the Good" and her Parliament assumed control, they distinctly sought to make India's welfare their chief aim and effort. Then through a good many years the British rule increasingly drew worthy Indians into prominence, into membership in Indian legislative assemblies, and in various capacities into the administration of Government. While this allowed Indians to have increasing influence in all public life, it did not place on them the responsibility for actually securing changes in Government. The British Government had of set purpose step by step given added powers to Indians according to the degree of progress made by the people. And the principle was more and more to associate the people of India with the British in the government of the country. In this purpose Provincial Governments had been set up with Provincial legislatures and administrators, and one Imperial Legislature. In these legislatures an increasing number of elected non-official members exercised additional influence, and India gradually developed self-consciousness.

Considerable political reforms were made in 1908–09 by Lord Morley, a Secretary of State for India, and by Lord Minto, the Viceroy (1905–10). In 1907 a Hindu and a Mohammedan were appointed to the Secretary of State's Council in London. In 1909 a Hindu barrister was made the

legal member of the Viceroy's Council. In 1908 the King-Emperor sent a message to the Indian princes and people in which he said, "From the first the principle of representative institutions began to be gradually introduced, and the time has come when, in the judgment of my Viceroy and Governor-General and others of my Counsellors, that principle may be prudently extended."

In August, 1917, the Secretary of State for India, Mr. E. Montagu, made a momentous announcement in Parliament that the Government had definitely decided soon to grant to India a measure of responsible self-government, and gradually to increase responsibility as experience should show that Indians were qualified for carrying such responsibility. At the invitation of the Viceroy, Mr. Montagu visited India, and they spent time and effort in having interviews with leaders representative of all views. Then after careful consideration by Parliament the India Government Act of 1919 was passed. The cardinal feature of that scheme is generally known as diarchy; *i. e.*, legislative and administrative responsibility for certain branches of Government. Such departments as education, public works, forests, and some revenue departments, etc., were made over to Indian legislatures containing a very large majority of elected Indians, and to Indian ministers; while legislative and administrative responsibility for other branches of Government, such as the army and navy, police, telegraphs, railways, and other revenue departments, remain in British control both in the Provincial and Imperial Governments. In this scheme the basis of franchise is very greatly broadened and extended so as to increase from a few thousand to over five million voters, most of whom have had no experience of the franchise.

During the war India had been remarkably loyal. Without conscription a million and a quarter Indians had gone to the war in Europe, Africa, and Western Asia in various capacities, and Indian princes had vied with one another in generously offering money, troops, and supplies of many kinds.

Such favorable conditions should have made 1920 a memorable and advantageous year for India. But some events in 1919 made the new year open darkly. Three events caused great bitterness and unrest. The first was the so-called Rowlatt Bill. The country had acquiesced during the war in Government's enacting a severe measure for dealing with anarchists through non-public trials by three High Court judges. But when the war was ending, the Indian Government appointed a commission, of which Justice Rowlatt was chairman, to propose some new special way of future dealing with anarchists in a non-public way, if—and only *if*—in some particular district the Government should consider such a measure necessary. This proposal met with universal and intense opposition from all Indians. Yet by a small official majority Government enacted that Rowlatt Bill.

The second event was a wrong and wretched act by an English officer, General Dyer, in Amritsar in the Punjab. On account of political unrest, the holding of public meetings in that district had been prohibited. A few civilian Englishmen had been killed and buildings had been wrecked. The atmosphere was tense. A crowd of about 2,000 had gathered in a depressed garden called the *Jallianwala Bag*. Probably most of that crowd did not know that such a gathering had been prohibited, and, like most crowds, they had collected when they saw others going. General Dyer surrounded the crowd with troops, and, without ordering them to disperse, directed his soldiers to fire. Though the crowd instantly broke and began to run, the troops continued shooting till their last cartridge was exhausted.

Hundreds of Indians were killed and hundreds more were wounded. Yet when the crowd had dispersed he took no steps to care for the wounded. Because an English nurse had been roughly treated when cycling through a street of Amritsar and the miscreants could not be identified, that general ordered that for some time no one whatever could pass through that street unless he crawled on all fours.

Such an order, affecting even respectable and innocent people who had nothing to do with the outrage, as if they were dogs, was most humiliating and cruel. For months Government censored all reference to these two incidents. But when they became public the outcry was so bitter that Government felt obliged to appoint a Commission of Inquiry consisting of five Europeans and three Indians. The commission unanimously found General Dyer blameworthy on some grounds, but on some grounds the European majority thought him less blameworthy than the Indian minority members. Though Government dismissed General Dyer from the army, all Indians and some Europeans, including a good many missionaries, considered such punishment quite inadequate; and almost all Hindus have become bitter toward Government by that incident.

The third embittering event is connected with the nearly 70,000,000 Mohammedans in India. In the last few years Mohammedan zeal and hope have run high. To conciliate this immense Mohammedan community, the Home British Government at the beginning of the war had publicly announced that in the war it had no intention of interfering with the religion of the Mohammedans, and that it would protect their sacred places. Mohammedans generally consider the Sultan of Egypt as their Caliph, or religious head, or pope. The Turkish Government most unwisely sided with Germany. As a result of defeat the Turkish empire has been largely dismembered, and the Sultan has become almost a political non-entity. Of course the Allies absolutely disavow having anything whatever to do with the Mohammedan religion. But because Mohammedans generally regard the Sultan as Caliph, or the temporal and spiritual successor of Mohammed, they consider that, by the practical loss of his temporal power, serious interference has been made with their religion; and because Britain is the most influential of the Allies and is the ruler of Indian Mohammedans, they regard Britain as having broken faith with them.

At this juncture a gifted but unpractical man, Mr. M. K. Gandhi, has become the very influential leader and idol of the discontented multitude. A Hindu in religion, he has deep reverence for and has unquestionably been much influenced by the Lord Jesus Christ. In particular Mr. Gandhi calls on every one to follow Christ's principle of non-resistance to evil. So he is pleading with Indians to follow "Non-violent non-coöperation" with Government and with foreigners in every way. In particular he urges all to have nothing to do with Government educational institutions, with Government service, with courts, etc.; to abstain from voting; to boycott all foreign goods; to resign all Government honors; to refuse to pay taxes, etc. He hopes that in this way the British Government will be paralyzed, and that in a few months the British will be obliged to withdraw from the country.

Three very evil results are appearing. First, this is a crusade of *hate;* and intense bitterness is felt not only toward Europeans, but also toward the considerable body of intelligent Indians who rightfully consider Non-coöperation to be suicidal. Secondly, whereas reverence for parents and elders has been one of India's supreme virtues, since most parents and elders still intensely desire that their

children should continue their education, frantic effort is made by the Non-coöperators to influence warm-hearted youth to disregard and to disobey their parents and elders. Thirdly, while theoretically it is taught that Non-coöperation should be "Non-violent," a considerable amount of violence is stimulated and practiced. Trams and conveyances are prevented from running. Passengers in them are dragged out.

In short, the political situation is something like this: Britain has given India peace, order, and progress; has been steadily qualifying Indians for self-government; and of her own accord is now in diarchy giving them actual control of many departments of Government. *E. g.*, in the Bombay Presidency, of the four members of the Governor's Executive Council or Cabinet, two are Indians and two are Europeans; and the three ministers who are elected members of the Provincial Legislature and are in charge of administrative governmental portfolios are Indians; *i. e.*, five out of seven of the highest administrators are Indians, while about seven-tenths of the legislature are elected non-official Indians. Yet on account of a few recent autocratic and unwise governmental acts, because Indian national sentiment has been bitterly hurt, much of Britain's great service is forgotten and many desire to get rid of the British connection. It is very, very sad.

In this dark hour, however, one strong British characteristic shines bright, viz., gritty resolution to do what seems duty. The Government calmly allows even disloyal utterances in the press and in public and private, and steadily goes on with its work in the consciousness that Providence has placed on it responsibility for the welfare of 320,000,000 people, the very great majority of whom have no fitness for exercising political power and no desire for change. Meanwhile the Government is placing increased responsibility on the worthiest of Indians....It is up to those educated and influential Indians who are receiving a large measure of legislative and administrative power so to show wisdom that in due time larger powers will be cheerfully accorded till India is in all respects like Canada and Australia, a self-governing member of the British empire.

TEA ROOM IN THE NATIVE QUARTER OF CALICUT

A scene in the worst part of the city, where mingle rogues, degenerates, and fanatics

JAPAN EVOLVING[1]

By Secretary BELL

JAPAN is not a hopeless case. We cannot deny, to be sure, that she still holds to that form of dual government which has already won her many enemies and aroused the suspicions of her best friends. It is true that there are today two political forces in Japan: one emanating from the Foreign Office, and the other from the General Staff; one, the civil or constitutional government, like that of which England boasts, proposing a wise, modern, friendly treatment of China, and the other, the essence of militarism, proceeding to force concessions by tremendous military and naval power; the one agreeing to America's proposal to send 7,000 troops to Vladivostok, and the other pouring in, unbeknownst to the properly constituted civil authorities, some 50,000 more troops; one striving to preserve the peace of the Far East, the other insisting, often secretly, upon the repetition of Germany's 1897 blunder in Shantung and of its own blunders of brutality in Korea and at Peking. It is generally understood that the international good will gained by a wise civil Cabinet and by the Diet is more than offset since the exposure of Prussianism by the stupidity and gluttony of the General Staff, which knows no real ruler.

Yet Japan is not a hopeless case. Already Japanese leaders of thought are openly raising the question: "Why cannot and should not the Premier control the Ministers of War and of Navy, members of his own Cabinet?" "Why should the Foreign Office, which controls the Consuls abroad, be at the mercy of countless representatives of the General Staff in those foreign countries?" "Why the necessity of this dual government that discredits the nation?" Students, too, and other young men who feel the movement of world currents, are taking these things to heart. Ninety out of a hundred would have stood for a withdrawal from Siberia; perhaps as many would have voted autonomy to Korea, and the restoration of Shantung to China.

Such facts, coupled with the weakening of the conservatives, hint at political evolution in Japan—like that which has made England what she is. Indeed, there are several signs of an Evolving Japan: (1) *Undoubted growth of democracy*, as seen in the greater liberty in speech, freedom of the press, extension of the franchise, the simplification of the travel of the imperial family, organized movements for universal male suffrage, abolition of class distinctions and bureaucratic diplomacy, for the establishment of a democratic political system, etc.; (2) *growing power of civilians as opposed to militarists;* (3) *the rice riots;* (4) *the labor movement.*

If any one is apprehensive about the future of Japan, he should bear in mind the economic growth of Japan; the growth of popular prejudice against prostitution; the growing popularity of charitable and relief work; the sound stand taken on the woman question; the Westernizing process going on among the men of Japan; the tremendous spread of educational facilities; and last, but by no means least, *the elevating influence of Christianity.* On this last a big and powerful chapter has been written. Certainly individual Christians are wielding a moral force far beyond their proportionate numbers. Such are the hope of Japan. They are proof enough that the planting of the ideals and spirit of Jesus Christ in the hearts of Japanese leaders is the only final guarantee of a safe future for Japan.

[1] A review of *What Shall I Think of Japan?* by George Gleason. Published by the Macmillan Company. New York, 1921. Pages 284, including index and appendices. Price, $2.25.

A VICTORIOUS YEAR

By SECRETARY PATTON

Report of the Prudential Committee for the Home Department for the Year Ending August 31st, 1921

A DELIVERANCE TO BE LONG REMEMBERED

The year 1920–21, the 111th in the history of the Board, will long be remembered as the year of the great deliverance. We recall no year in which the outcome has more favorably affected the status and prospects of the work. We recall no year in which our missionaries throughout the world have been more apprehensive as to the outcome, or concerning which more prayer has been offered both at home and abroad. The resulting feeling is more than that of elation, or of ordinary gratitude; we rejoice with exceeding great joy and find ourselves looking forward with a new-born confidence in the work of the Board, directed as we believe it to be by the Spirit of the Living God. It is a pleasure to share with the members of the Board the experiences of these past twelve months and to record a history which should bear a fruitage of cheer and hope in years to come.

BRIGHT HOPE AT THE BEGINNING

One year ago at Marietta we reported a debt of $242,000. This sum, the largest in the history of the Board, would have been a cause for alarm had it not been for the excellent prospects for cancelling the debt through the proceeds of the Emergency Fund, pledged in the spring of 1920 by the Congregational World Movement. Upon what we believed to be a conservative estimate, it was stated that not only should the debt be removed through the payment of reliable pledges, but a sufficient sum should be left to meet special needs on the field. The increased giving of the churches through the regular channels was counted upon to cover the necessarily expanded budget of the new year.

CHANGING CONDITIONS

These expectations were not fulfilled, and if we are to consider the outcome of the year in the light of those early expectations, we should temper the language we have used above. Several unlooked-for factors appeared. Possibly the pledges of the Emergency Fund were overestimated; certainly they were affected unfavorably by the disaster which befell the Interchurch World Movement. More potent

still was the business depression, which deepened with the fall and winter months. After January 1, it became necessary to offer to merge the unpaid emergency pledges in the pledges of the 1921 Apportionment. By that process not only was it impracticable to maintain a separate reckoning for the Emergency Fund, but beyond question considerable sums were lost to the Board. This plan, however, had the benefit of stimulating the general giving and of aiding the effort to lift the contributions of the denomination to the $5,000,000 level.

Yet here again the adverse conditions in the business world, working with other causes, prevented the large increase we had been led to expect. Not only was the Emergency Fund practically eliminated, but the gifts from the churches increased only slightly, while our income from other sources lagged far behind. Up to June 1, we were barely keeping pace with the previous year. At one time our indebtedness was over $400,000, and the best calculation we could make led us to expect a deficit on the year of not less than $200,000, which, added to the shortage of 1920, would place the Board's treasury in a perilous condition.

It is the contrast of the year's finish with the gloomy outlook of June 1 that warrants us in sounding a high note of rejoicing. Since a deficit was impending large enough to threaten the integrity of our work, messages were sent to the missions to effect every possible saving and to prepare for drastic retrenchment in the appropriations for 1922. Pastors of churches and individual friends of the Board were advised in various ways of the Board's peril, and the aid of the Congregational World Movement leaders was solicited. It was decided to state the case as definitely and forcibly as possible at the special meeting of the Board at Los Angeles, in connection with the meeting of the National Council. A document was accordingly drawn up, asking for instructions, or advice, especially in the matter of retrenchment, should such a disaster be forced upon us.

The light began to break when the Commission on Missions, fully awake to the gravity of the situation, issued a call to the churches to observe the week of June 19 as a special season of prayer in behalf of the Board. We came to the Los Angeles meeting under the inspiration of the petitions which were offered all over our land, and we have faith to believe that the helpful actions which were taken in our national assembly, and the resulting hearty response, are a direct answer to prayer.

THE LOS ANGELES RESOLUTIONS

Resolutions on the part of popular assemblies do not have the best of reputations in these days. We know too well how ineffective such pronouncements are apt to be. But the resolutions adopted at Los Angeles helped greatly to stir up the churches and to stimulate a host of individual friends. Upon recommendation of the Commission on Missions, the Council authorized the Board to issue a special appeal, and urged that this appeal should have precedence over all others in the minds of our people. The Board, meeting with the Council, passed a ringing resolution to the effect that retrenchment is " unthinkable," and that an appeal directed to prevent such a disaster was likely to reveal unsuspected resources of generosity and loyal help.

THE RESPONSE

With the denomination squarely behind us, no time was lost in sending out the word of distress by means of a special bulletin and in other ways acquainting our constituency with the situation. The response was immediate, general, and generous. July and August brought to our treasury a veritable flood of gifts from churches, organizations within churches, and especially from individual friends. All records were broken. In all, 3,400 personal gifts were received, totalling $124,000. This is a 70% increase in the number of givers previously recorded in the same period and a 100% increase in the amount realized. Largely through the giving of these same two months the churches register a gain of $91,856 over the previous year. There were timely gains also in matured conditional gifts and in income from invested funds; only in legacies was there a falling off.

These figures very inadequately suggest the experience through which we passed in the closing six weeks of the year. With remittances coming to us, one hundred a day, many of them accompanied with words of loyalty and good cheer, the senders not infrequently revealing how "their deep poverty abounded unto the riches of their liberality," we came into a new realization of the hold which the Board has upon the hearts and minds of an increasing multitude of givers. And so the day was saved.

STATISTICALLY STATED

The full statement of receipts and expenditures has been placed before you by the treasurer. It remains to complete this story of the year by stating that not only were all the expenditures of the twelve months met, but, in addition, the sum of $80,614 was applied upon the debt of the previous year, leaving the present indebtedness of the Board at $161,930. Since on July 1 we expected to add $200,000 to the debt, and on August 1 our utmost hope was to cover the cost of the year, the result on September 1 impresses us as a really remarkable achievement on the part of the Board's constituency.

Had the accounts of the year practically balanced, without a surplus, it was our thought to divide the old deficit of $242,000 into three equal portions and to seek to cancel one portion a year under the stimulus of the Forward Movement of the denomination. Having now cancelled approximately one-third of this amount, we hope to have the entire indebtedness wiped out during the next two years. All that the churches make possible in addition to this can be used with great advantage in meeting long-deferred needs, especially in the matter of taking up extraordinary opportunities for evangelism in our ripest fields.

How great the deliverance has been and what wonderful things await us when an advance is ordered, will be brought out by the missionaries we shall hear at this meeting. May we not join with them in feeling that a new day has begun to dawn?

By way of indicating the financial progress of the work, as compared with the previous year, it is interesting to note that, including the payments of the three Woman's Boards during our fiscal year, and all other sources of income, the total

receipts of the Board have been $1,967,496 as compared with $1,651,547 in 1920, a gain of $315,949. Thus it will be seen that our combined forces are rapidly nearing the $2,000,000 mark.

THE CONGREGATIONAL WORLD MOVEMENT

Throughout the year we have coöperated heartily in the plans of the Congregational World Movement. Three of our Secretaries in the Home Department have acted as Regional Directors for this federated movement in behalf of all our Congregational interests, and we have given freely of the time and effort of our office staff. It should be recalled that this is the first full year of the coöperative experiment, and that it has been handicapped inevitably by the necessity of instituting new methods, breaking in new workers, meeting initial expenses, and overcoming the inertia of the past, not to mention the reluctance of some to engage in a greatly enlarged denominational program. If the results have not been as great as we had hoped, they have been considerable, and the movement instituted at Grand Rapids is to be credited in no small measure with the successful outcome of the year. Since the majority of the churches prefer to send their remittances direct to our treasury, rather than through the treasury of the Congregational World Movement, it is impossible to estimate in figures the value of the coöperative work. It will be found, however, that of 1921 apportionment money the sum of $46,166 has been transmitted by the Congregational World Movement treasury during the fiscal year. In addition we have received from the Emergency Fund of the Movement the net sum of $152,040, of which $27,526 was designated and appropriated for special objects.

By action of the National Congregational Council the Congregational World Movement is now placed under the control of the Commission on Missions, the Commission being enlarged to a membership of fifty-six and made more representative, for that purpose. The Movement is thus placed on what we may regard a stable basis; we may consider it now well under way, and it is gratifying to find the Movement commending itself more and more to the churches and the state organizations. It gives promise of steadily enlarging success. The goal of $5,000,000 for denominational missionary and educational work has been continued, and a national scale of percentage for the distribution of the same has been recommended, by which the American Board would receive 25½% and the Woman's Boards 14%. Should the entire amount be secured, this would bring to our treasury $1,275,000, which, combined with our income from other sources, would be sufficient to cover the proposed budget of appropriations, pay off one-half of the debt, and leave about $120,000 for the new projects and developments long deferred and so imperatively needed. The Board certainly has a strong incentive for rendering all possible aid in the matter of reaching the denominational goal.

In one important respect it is possible to tabulate the results of the Congregational World Movement campaign, and that is the number of newly contributing churches. Not less than 200 Congregational churches for the first time this year have sent gifts to the American Board. The aggregate contributions of these congregations may not be large, but their falling into line is significant and hopeful.

They should receive a fresh baptism of spiritual power, and be quickened in all their plans and work through this participation in the supreme enterprise of Christ.

FILLING THE RANKS

Perhaps even more vital to the Board's work than the securing of strong supporters in the home churches is the task of enlisting men and women of vision and devotion to send out as missionaries. Christianity is propagated in the non-Christian world by Christlike personalities. No one can measure the outreach of a single life like that of Mary Graffam.

In the work of selecting and enlisting missionaries for the Board we seek to make use of the strongest of our returned missionaries, and we coöperate with the established agencies for getting the missionary facts and appeal before our students and young people. The three most effective organized means of winning recruits for missionary service are: first, summer conferences for students at Silver Bay, Lake Geneva, Estes Park, and elsewhere; second, the week-end district conferences of the Student Volunteer Movement held all over the country; and third, the newly started and most promising conferences for Congregational young people.

It is the business of the Candidate Department to see that the American Board is well represented at as many of these conferences as possible and to follow up the interest there created. The work of such conferences must also be supplemented by personal visits by Board officers to all the principal theological seminaries and many of the colleges, where by public address and by interview the pressing need of the Board for men and women can be laid before the students.

On the whole the atmosphere in these conferences and in the colleges during this past year has been far better than it was in 1919–20. Then we were in the midst of the war reaction. This year many thoughtful students had come once more to realize the strength of the appeal for Christian leaders which comes from a groping and needy world. Although the condition in our theological seminaries and colleges is still far from satisfactory, yet throughout the country more men and women are volunteering for missionary service than ever before. We look forward to securing strong men and women for the Board's service in such numbers as to challenge the churches to match their consecration of life by a corresponding consecration of money.

The American Board and the allied Woman's Boards have appointed or engaged fifty-six new workers this year. This is considerably below last year's record total of seventy-three, yet the American Board, as distinguished from the Woman's Boards, appointed considerably more new missionaries this year than last year. Twenty-four of the fifty-six are men.

Again this year, as last, it is noteworthy how many are engaged for term service. There are twenty-four who are thus going for a period of years to the various colleges and academies connected with the Board, the International College at Smyrna alone taking five of these. Among the permanent appointees of the year there are two who went out in the first place on such short term appointments and decided while on the field that they desired to invest their lives in the missionary

enterprise. We have every expectation that many of the twenty-four term workers of this year will make a similar decision.

We are most gratified by the number and caliber of medical candidates who have this year received appointment. Four men doctors and one woman doctor, together with two nurses, all of as good training as America can offer, and with the true missionary spirit, are going out to reënforce our hospitals. Even so there is a hospital of the Board in Ceylon which has been lying vacant for years and for which a doctor is urgently needed, and we have similar needs in China and Africa.

The American Board has this year appointed two men of special social training, one to do community work in India and the other to do social and educational work in Japan.

Again this year, as last, we have to call attention to the fact that far too few ordained men have been appointed, only seven being available for the positions of leadership that lie vacant in the twenty missions of the Board. We urgently and immediately need no less than fifteen more ordained men.

Our list of recruits this year includes three children of missionaries: Phebe Beard, daughter of Dr. Beard, who is president of our college in Foochow; Phillips Greene, son and grandson of the famous Greenes of Turkey; and Leeds Gulick, son of Dr. Sidney Gulick.

It is always interesting to notice how many of the Board's missionaries come out of the homes of ministers. Often they are children of home missionaries. This year, in addition to several other children of the Manse, the Board has appointed daughters of two of the best known and best beloved of our Congregational pastors, Grace Boynton, daughter of Dr. Nehemiah Boynton, and Sarah Twichell, daughter of the late Dr. Joseph Twichell.

It is interesting also to notice from what a wide area the missionaries of the Board come. This year Canada contributes one; California and other places on the Pacific seaboard give us eight. The great Middle West furnishes twenty-five, while twenty-two came to us from New England and the Middle States. Oberlin again heads the list of colleges from which new missionaries come, no less than nine receiving training and inspiration there. Wellesley furnished three and Grinnell three. The rest came from a large number of colleges in the East and West and from the state universities. Only a little over half of this year's group are Congregationalists. Nine are Methodists, six Presbyterians, five Baptists, and five of other denominations.

The largest number goes to North China, which absorbs ten. Next comes the Japan Mission, which receives eight; then the two India missions and Western Turkey with six each, while every other mission of the Board except that in Micronesia receives at least one recruit. Micronesia is urgently calling for a missionary family of pioneer spirit to supervise the scattered island congregations and schools.

All our missions are in great need of further reënforcement. We appeal to the churches at home to find us the men and women needed in our great enterprise of world-wide worship of our common God and world-wide human brotherhood.

ADMINISTRATIVE CHANGES

The Committee has met fortnightly throughout the year, on Tuesday afternoons from 1.30 to 5, the dockets of business being unusually heavy, and correspondingly interesting. We have sought in various ways to economize time and increase the efficiency of the Board, especially by the reference of many matters to sub-committees and the delegation of authority to the Cabinet of Officers, in matters of a minor or routine character. The pressure upon the executive officers increases with the inevitable growth of the work, the demand for frequent consultations with other foreign Boards with whom we are affiliated, the increasing complexity of our financial and educational processes in behalf of the home churches, and the general tendency towards enlargement in all far-reaching and successful enterprises. In the department of home activities, in spite of all that has been done, much more remains to be done if we are to have our widespread constituency acquainted with the Board and alive with missionary interest.

The place of greatest pressure has been in the Foreign Department, where an enlargement of staff was imperative. We have accordingly asked our Editorial Secretary, Dr. William E. Strong, who for several years has been aiding in the foreign oversight and correspondence, to devote his whole time to such duties, as a Corresponding Secretary.

In addition, we have asked Rev. Ernest W. Riggs, of the Eastern Turkey Mission, to relinquish his work in the land of his birth and choice, in order to aid in the administration of that work from the home base. We present him to the Board for the position of Associate Secretary, in the expectation that he will be assigned to the Foreign Department.

Rev. Enoch F. Bell, formerly Associate Secretary in the Foreign Department, has been asked to fill Dr. Strong's position as Editorial Secretary, devoting his entire time to the output of the Board's periodicals and general literature.

On January 1, Dr. Edward Lincoln Smith, who was first elected Corresponding Secretary in 1912 and who, in addition to his general duties, took charge of the Middle District with headquarters in New York, felt constrained to resign his office in order to conserve his health, in the expectation, however, of maintaining his special interest in the Board and serving the cause in various ways. His position has not been filled, but we have been fortunate in securing the services of Dr. W. W. Scudder, as Acting District Secretary at New York, where he will be able to look after our special interests, in close association with the leaders of the Congregational World Movement.

IN CONCLUSION

Throughout this momentous year one word of Scripture has been much in our thoughts, " Thy people shall be willing in the day of thy power." Again and again this spiritual prophecy has come to the front in our literature and public addresses. In closing this report we cannot do better than to record our conviction that the confidence of the Psalmist has been confirmed in our own day. It has indeed been a day of divine power among the nations. In spite of world-tumult, masses of

people have been pressing into the Kingdom, new doors of opportunity have opened, the potency of Christ has been demonstrated as seldom in the history of the Church. The chief problem has been at home. Would the people of the churches catch the vision, would they respond, would the divine power be matched by a willing and sacrificial spirit on the part of those who send as on the part of those who go? What has been recorded in these pages should be a sufficient answer. Not all among us have become partners in this enterprise, but a greatly enlarged number have responded, and their response has made possible the record of a Victorious Year. May the year upon which we enter see the prophecy of a willing and eager people fulfilled in even larger ways!

FIELDS TO WHICH CANDIDATES ARE DESIGNATED

For Life Appointment

South Africa: Doris Vander Pyl (Mrs. Frank T. Meacham).

Turkey (undesignated): Dr. and Mrs. Phillips F. Greene.

Marathi: Mr. and Mrs. O. Emil Lindstrom, Rev. and Mrs. William H. McCance.

Madura: Olea M. Sands, Sarah D. Twichell, Dr. Edward W. Wilder, Rev. and Mrs. Clarence E. Wolsted, Harriet M. Wyman.

Ceylon: Carl W. Phelps.

Foochow: Susan E. Armstrong, Hazel M. Atwood, Phebe K. Beard, Lucy B. Lanktree.

North China: Grace Boynton, Rev. and Mrs. Harold S. Matthews, Mrs. Paul R. Reynolds, Dr. and Mrs. Charles A. Siler, Cleora G. Wannamaker, Gertrude N. Wood.

Japan: Rev. and Mrs. Clarence S. Gillett, Leeds Gulick, Rev. and Mrs. William P. Woodard.

Reappointed: Rev. and Mrs. Samuel C. Bartlett.

For Term Appointment

South Africa: Dr. John W. Morledge.

Balkans: Malcolm R. Irwin, Ross A. McReynolds.

Western Turkey: Mary R. Flemming, Gertrude C. Grohe, T. Raymond Moremen, James L. Murray, Robert F. Trueblood, Jessie Way.

Central Turkey: Rollo Stacy.

Eastern Turkey: Rev. Lester J. Wright.

Marathi: Dr. Harriet J. Clark, Agnes K. Inglis.

Ceylon: Edward G. Nichols.

Foochow (reëngaged): Gertrude Blanchard.

North China: John Decker, Ellen F. Ingram.

Japan: William S. Clark, Eva M. Earle, Isabelle McCausland.

Mexico: Ernest R. Geddes.

Spain: Melissa A. Cilley, Eleanor Sykes.

FOREIGN DEPARTMENT

News from Many Fields

The *Arev*, an Armenian daily paper published in Alexandria, in its issue of July 27, gives extended details regarding the gift of property valued at $2,000,000 to the Armenian nation by Mr. Garabed Melkonian, of that city, the necessary legal acts having been completed July 25. Two educational institutions for girls and one for boys are to be founded in the "region of Cilicia and that part of Turkish Armenia where there shall be most Armenians remaining." A press also is to be established in Cilicia. The institutions are prohibited from having any relations with socialism or communism and are to be controlled at present by the American Board. The Armenian Patriarch in Constantinople is appointed owner of the fund and institutions as representative of the Armenian nation. Under him there are to be three trustees and an auxiliary committee of five. The American Board is to control the work for thirty or for fifty years. Mr. Melkonian goes to Constantinople in the near future to settle final details with the patriarch and the representatives of the American Board, Dr. Peet and Dr. MacCallum. For financial protection the entire property is to be changed into English and American values and placed on deposit in English banks. With the interest accruing the work is to be commenced at once.

The attitude of the Portuguese government in both East and West Africa toward mission work has become one of serious significance. The conditions in East Africa are more or less under the control of the Mozambique Trading Company. Those in Angola, however, are apparently purely governmental regulations. For some time reports have been coming to the effect that work cannot be done in the native tongue, but must be in the Portuguese. One missionary wrote from Angola the last of May that in his station there was no praying or reading of the Scriptures allowed openly in the native tongue, and the missionary feared that if this order held, Christianity would naturally have to come to an end in Angola. More light and more hope, however, have been thrown upon the situation within the past few weeks. Information has come that the Governor-General of Angola has rescinded the interpretation of the law which bore so heavily upon the missionaries and their work. So far as education is concerned, the use of Portuguese is called for in the higher grades only. We understand that religious work can now be conducted in the native tongue.

The demand for Christian leadership has become so urgent in Japan that the Kumiai Church is seriously contemplating establishing a school of religion which shall supplement in a way the theological department of Doshisha. Something more than an experiment has been begun by Rev. H. Kozaki, of Tokyo, and twelve men, who have joined him in the purpose of founding a theological school, with headquarters in his Reinanzaka church. No less than six instructors have offered their services at no little sacrifice.

The Kumiai Church carries on work not only in the homeland, but also in the lands whither the Japanese have gone, such as Korea, Manchuria, China, the Philippines, and also the Caroline and Marshall Islands, not to speak of Formosa. There are nineteen Kumiai missionaries and some other ninety workers.

ROOF, DOORS, BEAMS, AND WINDOWS SOLD

It is still "home" for the mother of the family. Photo by Francis F. Tucker, M.D., Tehsien

HOPES AND FEARS BEFORE THE OFFICIALS COME

4,000 Red Cross laborers waiting for rations in Lintsingchow, 1921. Photo by Rev. Vinton P. Eastman

WHEELBARROW MEN

Who brought Red Cross grain from railroad, sixty miles away, to Lintsingchow. Photo by Rev. V. P. Eastman

A Famine Workroom, Tientsin

Friends of the North China Mission, who have followed the tales of flood and famine with which our missionaries have had to contend during the past two years, will remember the specially hard conditions in Tientsin, in that section of the city known as Hsiku, where the American Board's work was first located. After and during the flood months it became necessary to remove a part of the schools, etc., to Hopei, a higher, better built part of the city, and negotiations are under way to buy some of this more suitable location. In the mean-

STARTING HOME WITH FOOD FOR FAMILIES

Lintsingchow. Photo by Rev. V. P. Eastman

time, during the last few months of famine, much relief work was done in connection with the original station in Hsiku section.

SMILES OF GRATITUDE AND SATISFACTION

4,000 laborers on road having received family rations given by Red Cross, Lintsingchow, in March, 1921. Photo by Rev. V. P. Eastman

The story of a part of this relief and mission work comes from the annual report of women's work of Tientsin station:—

"With the famine last autumn came renewed requests from many sources for some way of furnishing a means of livelihood to a few of the poverty stricken women of Hsiku and of the host of refugee women pouring in from the famine area. This but gave an added impetus to a desire expressed and approved at the Annual Meeting for the opening of some kind of women's workroom. The credit for the unqualified success which resulted is due entirely to the originality of ideas and indefatigable attention of Mrs. Chien, the local Bible-woman, and Mrs. Chao, of the local church.

"Women's workrooms are not a new thing in North China mission stations. What was needed was a new idea for such a workroom, so that it would neither enter into competition with those of other places, organized for equally worthy purposes, nor flood the market with unsalable goods. It must also require the minimum equipment and technical training. Beginning very humbly with fifteen women, securing a little capital by a loan from the North China International Society of Famine Relief and a barely mentionable grant of $20 from station funds, using one of the side rooms of the Hsiku Church, and backed chiefly by faith and originality of design, these women began turning out appliquéd window curtains, *portières*, bedspreads, children's bibs, and braided rugs in quantities which nowhere nearly met the demand coming from foreigners all over this part of China and places as far south as Nanking and Shanghai.

NO FOOD, NO FRIENDS

An old lady of the famine belt. Photo by Dr. F. F. Tucker, Tehsien

"By the end of 1920 more than fifty women were being employed, that number being the capacity of the quarters available. They were earning enough to support themselves and in many cases the other members of their refugee families. The enterprise was by that time entirely self-supporting, and, thanks to gifts of interested friends at home and in China and the small margin of profits allowed, a fund was beginning to accumulate which promises to put the undertaking on a permanent basis. For the articles made are of a quality and artistic excellence which assures a ready sale, the style of needlework is such as all Chinese women are familiar with, and the poor we have always with us. The only variable quantity is the amount of time which the foreigners can give to designing and superintending, since not immediately can the Chinese take this in charge.

"Although begun purely as a measure of philanthropy, it soon became, as such undertakings always should, a very real means of evangelism. To this phase of the work the two Chinese ladies in charge gave themselves unstintingly. Week by week changes were increasingly evident in more

than the physical strength and appearance of the women, who were learning for the first time of a love which reaches out to others because it has first been bestowed from above, and of a worship which is free from fear. The first months of the workroom, which closed the calendar year, were but an earnest of what might confidently be expected in the new year."

*

Self-Support Near Tientsin

In the course of a busy vacation at Lighthouse Point, Peitaiho, Rev. Earle H. Ballou, of Tientsin, sent out a delightful letter to friends at home. From it we quote the following encouraging incident:—

"There has been for many years a church at North Granary, some five miles from Tientsin, where in the old days tribute rice from the South was stored. But for many years its membership did not exceed ten men, with no women, and with little sign of increase. Its quarters were merely a group of really disreputable mud huts, on an alley off the main street. In our first year in Tientsin a small girls' school was started, and things began to pick up a bit, a regular minister being assigned to the church the following year. They had long been asking for financial help in the repairing of their property, but the station was not in a position to do anything. At last, despairing of any assistance from that quarter, they took the matter into their own hands. In the last two years they have raised over $700, more than seventy-five per cent of which came from business men of the community, who are not Christians, but who approve of the little school and what the church stands for. With this money an entirely new set of brick buildings has been put in, with no help from the mission beyond hearty approval. In addition the membership of the church has trebled.

"This spring the church members came to the annual meeting with another request. Would we give them $500, while they undertook to raise the remaining $350 necessary to secure some property immediately adjoining and connecting with one of the main streets of the town, which would make both school and church quarters really adequate? It seemed time for us to show our appreciation of their zeal in some tangible form, and we promised them what they asked on condition that the deal be put through before the end of June, knowing from sad experience how the purchase or sale of real estate is apt to hang fire in this land. The next day they came for the money, telling us that the arrangements were all completed, and a few days later I was present at the signing of the new

THE ORDAINED CHINESE PASTOR AT FENCHOW
He assumed charge in 1919

deed. And when one of the owners learned who the buyers were, and for what purpose, he succeeded in getting $200 knocked off the original price.

"There are times when the day of anything approaching self-support on the part of the Chinese Church seems immeasurably distant, and when the lack of initiative on the part of Chinese Christians is terribly discouraging. But then, from some unexpected quarter, and attributable to nothing but the action of the Spirit of the Living God upon the hearts of a few of his children, some incident of this sort comes up to bid us take heart and go forward."

⚜

A Paotingfu Story

Miss Isabelle Phelps, in writing of the women's work for the year in Paotingfu, says: "Since September, 1920, our time, together with that of the Bible-women, has been chiefly given to famine relief effort, working in conjunction with the men missionaries and native evangelists of our field. Millet kitchens have been opened in many centers throughout our country field, and over thirty hair-net classes for girls and young women, with an attendance of about fifty pupils in each class. These classes last for a month.

"The pupils receive their food while they learn to make the hair nets. In addition to the teacher who instructs them in the making of hair nets, a Bible teacher is also allotted to each class, so that the pupils have an opportunity to hear the gospel in daily evening meetings. They are also required to spend an hour a day learning to read the national phonetic script, using Scripture leaflets and the Gospel by Mark as text-books. Thus the pupils are given an opportunity to broaden out intellectually and spiritually, while the major part of their time is given to learning a handicraft by which they can support themselves during the remaining months before the next harvest.

"After a month of teaching, each class disbands, to make way for a new set of pupils. Some of the worst famine conditions are to be found in Jao Yang—a county which naturally looks to us for shepherding, but which we have been unable in the past to cultivate in any way. There are no Christians there; but a wealthy Chinese philanthropist has placed at the disposal of our famine relief workers a fine set of buildings capable of accommodating several hundred people. One hundred pupils have already been gathered there in a hair-net class. The people of Jao Yang find it a thing almost incredible that strangers should be willing to go among them just for the purpose of relieving their suffering and doing good to them!"

⚜

JAPAN

A Letter to the Christians in Japan from Chinese Believers

The Japan Mission's annual meeting this summer was an epoch-maker. One of its special features was the presence of three delegates from the North China Mission—Rev. Henry S. Leiper and Rev. and Mrs. Rowland Cross. A refreshing exchange of ideas in the interests of a better understanding of the two countries was necessitated by the "urgent censorship of the press between the two countries, where the maintenance of friendship and of understanding between the two places is kept in darkness by the element in power of the country that rules by might, not right." Many facts appeared from both points of view that had not been known before. Their coming was another step toward linking the Christian followers of Japan and China.

In this connection it would be well to quote from the letter from certain leading Chinese Christians conveyed by Mr. Cross to the Japanese Christian body:—

"We deeply appreciate the contributions made and service rendered by many of your compatriots toward the relief of the famine in North China. At the same time, we deeply regret that the relations now existing between our two countries are far from what they ought to be. While between individuals there is no lack of friendship, in our organized life we have not worked together as we should. This is due to the fact that the people in this country do not regard many of the actions of your Government toward China as either brotherly or just; and this opinion is shared by all the Chinese Christians. It is due particularly to the 'twenty-one demands,' the Shantung question, the persecution of the Korean Christians, the promiscuous loans made by your Government to both our Central and Provincial Governments, which have made the uniting of the country most difficult, the non-restriction of morphia and opium trade carried on by many of your nationals in many parts of our country, and the constant attempt of your Government to secure the help of the corrupt officials in this country to advance its oppressive policies.

"We feel that these facts, and the urgent need for true reconciliation between our two countries, lay a special responsibility upon the Christian churches in both of our countries. We are taught to love truth and to love righteousness above all things. The world has been surprised at the silence of most of the Christian people in your country toward these problems. There is a danger that your silence may be taken as approval. In the joint battle against unrighteousness and darkness of oppression, our task is common. If we confess to follow the leadership of Jesus, our cause is one. We shall be most happy to hear your candid, honest, and Christian opinions. According to our present point of view, no true reconciliation can be made unless we share a common conviction about these problems. We shall also be very glad to know whether you have any other proposals by which we may coöperate toward the amelioration of these problems and the fulfillment of our common duty to hasten the coming of the Kingdom of God.

"May the Spirit of Jesus, our common Saviour and Lord, be ever with us all, and guide us in all we are trying to do."

THE PORTFOLIO

A Judgment of Bolshevism

The famine and accompanying pestilence in poor Russia has logically had as its outcome the loosening of the hold of Bolshevism on the minds of millions of Russians. It may not be too rash a prophecy to see in this calamity the beginning of the final act in the Bolshevik tragedy. The policy of Trotsky and Lenine has been to suppress all the great estates, where the great harvests were cared for, and to limit the cultivation by peasants, and, worse than that, to seize much of what these unfortunates did raise. The result has been the decrease, since 1916, of the Russian lands under cultivation by forty-three per cent. Further, the Bolshevists have so deranged the transportation system that it is now impossible to secure the transfer of any existing food supply to the places where it is desperately needed.

If millions of innocent men, women, and children do not perish of hunger within the next six months, it will not be owing to any lack of

destructive measures taken by their Bolshevik tyrants. Furthermore, here we are just at the end of the harvest season, when food ought to be the most abundant; and it appears that in the desperate state of affairs today, there is no prospect of any seed-grain being kept for the fall sowing. This points to just as great need for next year as well. Poor Russia has but one hope—the charity or self-interested aid of Europe and America.

Cholera is also making its ravages, especially in the Volga region. Official figures give 150,000 cases in May and June alone, with the disease making swift progress all through July. In grim contrast to these facts is the Associated Press dispatch to the effect that Lenine has deposits to his personal account in three New York banks amounting to one hundred millions in gold.

It would be a very willfully blind Turkey that would link up its fortunes to a Bolshevism with such a record. Despite all the rumors to the contrary, we cannot believe that even the Kemalists will allow these heartless and short-sighted wreckers of their own country to secure a foothold in Asia Minor and begin to rule things there. Some chauvinistic journals have begun asserting that if it comes to a choice between the Greek and the Russian, Turkey would choose the help of the latter against the former; but at least the Greeks have never allowed their country to fall under the control of adventurers like these. Bolshevism has been discredited to a greater degree by this calamity in Central Russia than by anything so far in its lurid history.

An editorial in "The Orient," Constantinople, August 17, 1921.

THE CHRONICLE

Arrivals on the Field

August 1. In Japan, Miss Charlotte B. De Forest, L.H.D., returning to Kobe College, of which she is president.

September 9. In Yokohama, Japan, Rev. and Mrs. Jerome C. Holmes, returning to the Japan Mission; Rev. and Mrs. Clarence S. Gillette, Rev. and Mrs. William G. Woodward, Mr. Leeds Gulick, and Mr. William S. Clark, joining the mission.

Arrivals in this Country

September 11. In New York, Rev. Henry S. Hollenbeck, M.D., from Angola, West Central Africa.

Births

July 22. In Karuizawa, Japan, to Rev. and Mrs. A. W. Downs, a daughter, Katharine Heaton.

August 24. In Shaowu, China, to Mr. and Mrs. Charles H. Riggs, a son, Charles Henry, Jr.

Death

September 16. In Cherokee, Ia., Mrs. Clarinda Estelle Wellman, an Honorary Member of the American Board since March 8, 1889.

Rev. and Mrs. Dr. Arthur H. Smith celebrated their Golden Wedding at Tunghsien, China, on September 8. Dr. and Mrs. J. L. Barton were among the guests.

.˙.

It is reported that Mrs. F. W. Macallum and Miss Myrtle O. Shane have reached Constantinople from the Caucasus, Dr. Macallum staying for a time longer at Batum, in the relief work. Miss Shane's many friends are eagerly awaiting information as to her later experiences with the 18,000 orphans under her charge at Alexandropol.

.˙.

In the August *Missionary Herald* we spoke of Dr. Peet's request for small organs for use in Sunday schools and preaching places in Turkey. Two organs were sent us in response to this notice, and they are about to be shipped for their service. Still others would be welcome for Dr. Peet's uses; and now Dr. Henry S. Hollenbeck, of Angola, West Central Africa Mission, is asking if it is possible to obtain portable organs for out-station work in Africa. We sincerely hope more organs may be forthcoming.

A handy book of reference for your desk.

Giving alphabetical list of missionaries of the Board ; also, stations and addresses of the missionaries.

Supplies you with information regarding the Board's fields and missions — with statistics.

Above all, a *Prayer Calendar!*

FIFTEEN CENTS ONLY!

Send to JOHN G. HOSMER, *Agent*
14 BEACON STREET, BOSTON, or to the District Offices

Photo by Dr. Patton

A STUDENT DEMONSTRATION IN SEOUL, KOREA

For use in Library only

For use in Library only

Princeton Theological Seminary-Speer Library
1 1012 01047 5244